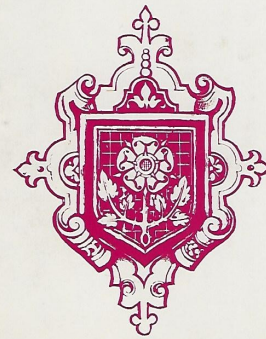


The Book of  
Common Prayer  
1559

The Elizabethan  
Prayer Book

EDITED BY JOHN E. BOOTY



**The Collectes, Epistles,**  
and Gospels, to be vsed at the celebration of  
the Lords supper, and holy Communion through  
the yeare.

**The fyrst Sundaye in**  
Aduent.

*The Collecte.*

**A**lmighty God, geue vs grace, that we maye  
cast away the woorkes of darkenes, and put  
vpon vs the armour of light, now in the time  
of thys mortal lyfe, (in the whych thy sonne  
Iesus Christ came to vssite vs in great hu-  
militie) that in the last daye, when he shall come agayne  
in hys glorious maiestie, to iudge bothe the quicke and  
the dead, we maye ryse to the life immortal, through him,  
who lyueth and reygnerth with thee and the holy ghoost,  
nowe and euer. Amen.

*The Epistle.*

**N**owe nothing to any man but thys, that ye <sup>Rem. xxiij</sup>  
loue one another. For he that loueth ano-  
ther, fulfilleth the lawe. For these com-  
maundementes: Thou shalt not commite  
adulterye: Thou shalt not kylle: Thou  
shalt not steale: Thou shalt beare no  
faile witness: Thou shalt not luss: and so forth (if there  
be any other commaundemente) it is all comprehended  
in thys sayinge: namely, loue thy neyghbour as thy self.  
Loue hurteyth not hys neyghbour: therefore is loue the  
fulfillinge of the lawe. Thys also, we knowe the sealon,  
howe that it is tyme that we shoulde now awake out of  
sleepe, for now is oure saluation nether, then when we be-  
leued. The night is passed, the day is come nye: lette vs  
therefore cast away the dedes of darkenes, and lette vs  
A. l. put

The Book of  
Common Prayer  
1559

The Elizabethan  
Prayer Book

EDITED BY JOHN E. BOOTY

FOLGER SHAKESPEARE LIBRARY  
Washington, D.C. 20003

Publication of this edition of  
the 1559 Book of Common Prayer  
was made possible by a generous gift from  
the Honorable and Mrs. John Clifford Folger.

Copyright © 1976 by the Folger Shakespeare Library

First published 1976  
Second printing 1976  
Third printing 1978

Frontispiece and ornamental letters are from the  
1559 Book of Common Prayer in the Josiah H. Benton  
Prayer Book Collection. By courtesy of the Trustees  
of the Boston Public Library.

Library of Congress Cataloging in Publication Data

Church of England. Book of common prayer.  
The Book of common prayer, 1559.

(Folger documents of Tudor and Stuart civilization;  
no. 22)

Bibliography: p. 417.

Includes index.

I. Booby, John E. II. Series.

BX5145.A4 1559b 264'.03 75-29330  
ISBN 0-8139-0503-6

Printed in the United States of America

## Editor's Preface

The Book of Common Prayer provides for the Church of England—and for the daughter churches which compose the worldwide Anglican communion—daily, weekly, and seasonal rounds of formal, corporate worship. It came into being in the sixteenth century as a result of the demands of reformers, such as Archbishop Thomas Cranmer, for a simplified, more biblical, and more “modern” order of worship. The Elizabethan Prayer Book which follows was the third and most enduring of the earliest editions and provided the context in which Elizabethans, from Queen Elizabeth and William Shakespeare to the village housewife and yeoman farmer, lived and died.

Most readers of this edition will be thoroughly familiar with the Book of Common Prayer. For the reader less familiar with its contents, it might be advisable to begin by reading carefully the opening essays (“The Preface” and “Of Ceremonies, Why Some Be Abolished and Some Retained”), and then the order of worship for Sunday morning (Morning Prayer, Litany, and Holy Communion), using the tables at the front of the book to locate the Scripture to be read. One might then settle on Easter Day, the chief festival of the Christian year, and suppose that Easter falls on the twenty-first day of the month. In this instance one would read Psalm 105 in Morning Prayer (see p. 24). One would then read Exodus 12 for the first Lesson and Romans 6 for the second (see p. 28). If possible, one should read this Scripture from one of those versions available to Elizabethans, such as the Great Bible, the Bishops’ Bible, or the Geneva Bible, although the more accessible Authorized Version (King James Version) of 1611 will suffice. For Holy Communion one would locate Easter Day among the Collects, Epistles, and Gospels (see p. 152). Since Baptism was often the concluding part of the

v

### Editor's Preface

morning sequence of worship, one might wish to read it through after reading Holy Communion.

Having done this, one will have begun to understand not only the Prayer Book but also the Elizabethans, whether they were enthusiastically committed to the Church or not. For all English men and women were required by law to attend their parish church on Sundays. In the parish churches and in the cathedrals the nation was at prayer, the commonwealth was being realized, and God, in whose hands the destinies of all were lodged, was worshiped in spirit and in truth.

### The Text of This Edition

The text which follows is that published by Richard Jugge and John Cawode in 1559 (STC 16292). It is the same as that printed in the Parker Society edition,<sup>1</sup> although William Keatinge Clay, the editor of the latter, used a copy of the 1559 Book once belonging to the historian of liturgy William Maskell and now in the British Museum (C.25.m.7.). The copy that I have used is one that once belonged to Aldenham House, Herts., and to Edward Auriol Drummond, and was purchased in 1939 for the Josiah H. Benton Prayer Book Collection now at the Boston Public Library.<sup>2</sup> This edition seems to conform more nearly to the specifications of the 1559 Act of Uniformity than any others supposedly printed in 1559.<sup>3</sup> I have collated this edition, as did Clay, with that of Richard Grafton, using a copy presently in the British Museum (C.25.l.9.). It might be argued that this latter Prayer Book should have been used as my copy text, since in some respects it is more nearly complete; but the fact that the

<sup>1</sup> Clay, *Liturgical Services*, pp. 23–271.

<sup>2</sup> See *The Book of Common Prayer and Books Connected with Its Origin and Growth: Catalogue of the Collection of Josiah Henry Benton*, 2d ed. (Boston, 1914). STC 16292 is entered in the Boston Public Library's copy of the catalog.

<sup>3</sup> See Clay, *Liturgical Services*, pp. xii–xv.

### Editor's Preface

Jugge and Cawode book seems to be more in line with the uniformity act led me to decide that it was the earlier edition and deserved pride of place. The additional prayers set in brackets toward the end of the Litany in this edition were copied from another Jugge and Cawode Prayer Book.<sup>4</sup> Yet another edition published by Jugge and Cawode in 1559 is unique in that it contains the Black Rubric not contained in the copy text for this edition, nor in the 1559 Grafton.<sup>5</sup> It reads:

Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part: And yet because brotherly charity willeth that so much as conveniently may be, offenses should be taken away: therefore we willing to do the same. Whereas it is ordained in the *Book of Common Prayer*, in the administration of the Lord's Supper, that the communicants kneeling should receive the Holy Communion: which thing being well meant, for a signification of the humble and grateful acknowledging of the benefits of Christ given unto the worthy receiver, and to avoid the prophanation and disorder which about the Holy Communion might else ensue. Lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any adoration is done, or ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood. For as concerning the Sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that where idolatry to be abhorred of all faithful Christians. And as concerning the natural body and blood of our Savior Christ, they are in heaven and not here: for it is against the truth of Christ's true natural body, to be in mo [more] places than in the one at one time.

This copy in the British Museum also contains six leaves of manuscript in front, in what appears to be an early seventeenth-century hand, including prayers and a homily. There is also a prayer dating from the sixteenth century, inserted after B8 and before C1:

<sup>4</sup> British Museum C.25.l.19.

<sup>5</sup> British Museum C.112.c.10 (1), sigs. Q8<sup>r</sup>–R1<sup>r</sup> (modernized).

God preserve our Quene Elizabeth, / God destroye all hyr enemies,  
 God / preserve hyr most honorable Coun- / cellars, god ayde the clergie  
 in set- / tyng forthe of hys truthe, God pre- / serve all the nobility of  
 this realme / and all the comons of the same, God / defende the favorars  
 of the gossell, / God change the hartes of our enemies and send them  
 a better mynd, / The power of god destroye antichrist / with all hys  
 wyched kyndome, god / send the gossell a ioyfull and free / passage  
 throughout the hole world, / God send unto all degrees such / grace  
 that they may walke wor- / thely in their vocacion And call- / lynge.  
 Amen.

Other editions and copies consulted in the course of research for this text have been, of those published by Jugge and Cawode, British Museum C.25.1.6., which lacks the prayer, "O God, merciful Father, which in the time of Heliseus the prophet . . ." at the end of the Litany and varies in other ways from the copy text; British Museum 6.d.9., which seems to be another copy of C.25.m.7, although imperfect and seemingly with some leaves from another edition; British Museum C.53.c.61; and of those published by Grafton, Cambridge University Library Sel.3.221; and Bodleian (Oxford) Library C.P.1559.d.1. A thorough bibliographical study needs to be done of the sixteenth-century editions of the Book of Common Prayer. Until such a study appears, all statements concerning editions need to be approached with a degree of doubt, including those in the Pollard and Redgrave *Short-Title Catalogue* and those in this essay.

Besides the prayers added in brackets in the Litany, there are other items that are often found included in Elizabethan Prayer Books. Chief among these are the Ordinal, with services for the ordination of deacons and priests, and for the consecration of bishops, and the New Calendar of 1561.<sup>8</sup> The latter is of interest because of the addition of a great number of saints along with national days, such as that of the Accession of Queen Elizabeth, November 17. Of less importance is the collection of "Godly

<sup>8</sup> Both of these are most conveniently found in Clay, *Liturgical Services*, pp. 274-98 (Ordinal), pp. 436-55 (New Calendar).

Prayers" found in some but not all Elizabethan Prayer Books.<sup>7</sup> Other liturgical compositions, official and otherwise, may be found in the Parker Society volumes.<sup>8</sup> Much work needs to be done on these extra-Prayer Book materials.

Marginal notes included in the main body of the text here printed are indicated by a cloister bracket [ preceding the note. Exceptions are found in the services of Matrimony and Communion, where some marginal notes are given at the foot of the page. Various silent corrections or alterations have been made. Not all printer's errors have been noted. The spelling has been modernized and in some cases the punctuation has been altered, but I have exercised restraint in this, particularly with regard to the liturgical text itself, in order to preserve the peculiar flavor of the text, which was written to be read aloud. For the convenience of the modern reader, I have modernized names. I have noted original spellings where modern spellings change the pronunciation. This is particularly the case where the names of biblical persons and books of the Bible are concerned. The 1559 Prayer Book adhered by and large to spellings utilized in the Vulgate edition of the Bible, as well as in early English editions. The Authorized Version of 1611 broke away from custom in this regard and used common spellings, which have by and large been followed in subsequent English editions of the Bible. Thus I use "Isaiah" rather than "Esay" and note the original spelling at least on the first use of it in any given portion of the Prayer Book. On the other hand I have modernized "Jhon" and "Chryste" without noting the original spellings since those spellings would not have greatly affected the pronunciation of the names. Roman

<sup>7</sup> See *ibid.*, pp. 246-57.

<sup>8</sup> In addition to the two works edited by Clay, *Liturgical Services and Private Prayers*, see such works as Henry Ball's *Christian Prayers and Holy Meditations*, Parker Society Publications, 38 (Cambridge, 1842); and John Norden's *A Progress of Piety*, Parker Society Publications, 31 (Cambridge, 1847). See also, Faye L. Kelly, *Prayer in Sixteenth-Century England*, University of Florida Monographs, Humanities, 22 (Gainesville, Fla., 1966).

numerals have been changed to Arabic. The problem of capitalization is vexing, and I have tried my best to solve it. I beg the reader's indulgence on this as on other matters. When changes have been made, particularly changes in punctuation, I have consulted other sixteenth-century texts, principally the 1559 Grafton Prayer Book and the Great Bible as printed by Richard Harrison in 1562.

In preparing an edition of this nature, it is not always easy to determine how much glossarial annotation is appropriate. My guiding principle has been to include a footnote for each word or usage that might conceivably pose difficulty for a modern reader. I realize that readers familiar with Elizabethan English will find many of these annotations superfluous. I trust, however, that other readers will find them helpful. They are included with the intention of making the 1559 Book of Common Prayer accessible to the widest audience possible.

It is a pleasure to acknowledge the great assistance provided by Megan Lloyd of the Folger Shakespeare Library in preparing this text for the printer.

I also join the Folger in expressing gratitude to the Honorable and Mrs. John Clifford Folger, whose generosity made this publication possible.

The Book of  
 Common Prayer and Ad-  
 ministration of the  
 Sacraments  
 and other  
 Rites  
 and Ceremonies in  
 the Church of  
 England

Londini, in officina Richardi  
 Jugge & Johannis  
 Carode

Cum privilegio Regie  
 Majestatis

Anno 1559